



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

4. Mr. F. W. Bussell discusses *The Purpose of the World-process and the Problem of Evil as explained in the Clementine and Lactantian writings in a system of Subordinate Dualism*, an essay on two related points in the history of dogma. No connection between pseudo-Clement and Lactantius other than a general resemblance of principles is hinted at.

5. Nearly half of the volume is occupied by an essay by Mr. E. W. Watson on *The Style and Language of St. Cyprian*, a thorough piece of work. Cyprian's style is marked by extreme rhetorical elaboration, which is here traced in detail with abundant illustration. Cyprian "disliked the style of the Latin Bible; he was also discontented with its vocabulary," especially with its many Greek and its Hebrew words. "There are few of the Greek terms of church use for which he has not essayed to find a Latin synonym." To Tertullian his style shows only contrast. The writer to whom he comes nearest is Apuleius, from whose attractive rhetoric the equally rhetorical treatise *Ad Donatum* was perhaps designed to draw Christian readers away. The style "had no doubt been learned by both on African soil. But how far it was peculiar to Africa is a more doubtful point. In its literary aspect it is closely akin to that of Ammianus and the Panegyrists; in its grammatical to that of Vitruvius." Cyprian is in no sense a writer of "ecclesiastical Latin," which did not exist until the monasteries were established. The latter half of Mr. Watson's essay is "a full account of the theological and ecclesiastical terms used by Cyprian," a valuable contribution, covering seventy-five pages, to the Latin lexicon, for which all who study Cyprian will be heartily grateful. Mr. Watson's work is doubtless only a first installment, and the hints that he here and there gives show that he has a broad historical interest in the subject to which he is devoting so many years.

JAMES HARDY ROPES.

DIVINITY SCHOOL OF HARVARD UNIVERSITY.

TEXTS AND STUDIES, Vol. V, No. 1. APOCRYPHA ANECDOTA II
By M. R. JAMES, Lit. D. Cambridge: The University Press
Pp. cii + 174. 7s. 6d.

THIS new series of unpublished apocrypha comprises six documents: (1) A fragment of the Acts of John; (2) a Greek Acts of Thomas, differing from those published by M. Bonnet; (3) the letter of Pilate to Herod and Herod's reply, both in Greek; (4) the letter

of Tiberius to Pilate; (5) a Greek apocalypse of Baruch; (6) the Testament of Job. Two of these writings, Nos. 4 and 6, have been printed before, but the text of the latter is now given from a Paris manuscript not used by Mai, the first editor. The only excuse alleged for reproducing No. 4 is the rarity of the works in which it appeared. The editor has added, for the sake of comparison, translations of the Ethiopic Conflict of St. Thomas, which corresponds, to a large extent, with the new Acts, of the Syriac versions of the letters of Pilate and Herod, and of the Slavonic apocalypse of Baruch.

By far the most interesting and important of the new *anecdota* is the fragment of the gnostic *Periodoi Joannou*, or "Acts of St. John," from a fourteenth-century manuscript at present at Vienna. With the exception of some passages quoted in the *Acts of the Second Council of Nice*, which have already been printed, the text is now given to the public for the first time. There can be little doubt that it dates from the latter half of the second century, as there is a probable reference to it in the writings of Clement of Alexandria. If so, it supplies an instructive early example of docetic teaching of a distinctly gnostic type. It belongs to the same class (if not the same age) as the fragment of the gospel according to Peter. The style is much more difficult, but on the whole more elevated. Some passages, indeed, approach sublimity. The use of the gospel of John by the author, which has been lately denied by Corssen in the *Texte und Untersuchungen*, seems clearly proved by Dr. James. The text is accompanied by an English translation, and by critical notes which include suggestions from Professor Bonnet, who is bringing out an edition of the whole of the extant remains.

Next in interest is the Greek *Apocalypse of Baruch*, printed from a manuscript in the British Museum. It is very short, compared with the Syriac apocalypse, reedited recently by Mr. Charles. It is clearly of Christian origin, at any rate in its present form, as it teaches that men obtain entrance into paradise through Jesus Christ the Immanuel (chap. 4). Its theme is the journey of Baruch, under the guidance of an angel, through five of the seven heavens, so that it corresponds in part to the *Celestial Physics* of the Ethiopic Enoch. It is thought to imply acquaintance with *The Rest of the Words of Baruch*, a Christian writing composed about 136 A. D. Dr. James assigns our apocalypse also to the second century. Short though it is, it is a storehouse of strange fancies and speculations. Note especially those about the diabolic origin of the vine in chap. 4, and about the

phœnix in chap. 6. Christian ministers are referred to as "priests" (chap. 16) and apparently as "spiritual fathers" (chap. 13).

The *Testament of Job*, which may also be Christian (although its Christian origin is far less distinct), has been hitherto overlooked by most; and so this reissue of it from another manuscript is not unwelcome, although it is clearly out of place among *anecdota*. It is conjecturally assigned to the second or third century.

The new *Acts of Thomas*, which are found in the same manuscript as Baruch, are late, but by no means without interest. They contain an *agraphon* not mentioned either by Resch or Ropes: "He who ransoms many souls shall be great in my kingdom" (chap. 6).

It goes without saying that the work is well edited. It makes no claim to thoroughness, but that cannot be expected in a volume of this kind. The texts are printed that others may interpret them. A few misprints have escaped correction in the extract from Professor Zahn's letter on pp. xxii and xxiii.

W. TAYLOR SMITH.

EXETER, ENGLAND.

A HISTORY OF CHRISTIANITY IN THE APOSTOLIC AGE. By ARTHUR CUSHMAN MCGIFFERT, PH.D., D.D., Professor of Church History in Union Theological Seminary. New York: Charles Scribner's Sons, 1897. The International Theological Library. Pp. xii + 681. \$2.50 net.

IN HIS preface Professor McGiffert describes the apostolic age as the age of the New Testament. But by this he does not mean the period covered by the New Testament literature, which would extend from about 46 A. D., the date of the earliest document, to the middle of the second century, where 2 Peter is placed. He rather means the period during which the apostles, or any of them, were still active; and therefore the limit is the death of John, about 98 A. D. Within these limits the author has arranged his material in a simple and scientific manner. There are only six chapters. The first treats of the origin of Christianity under three heads: Judaism, John the Baptist, and Jesus; but the second is really part of the first, so we have here a compact presentation of what we may call the organism and its environment. Chap. 2 deals with primitive Jewish Christianity; chaps. 3 and 4 with the belief and work of Paul; chap. 5 with the church at large, and chap.